the Nation

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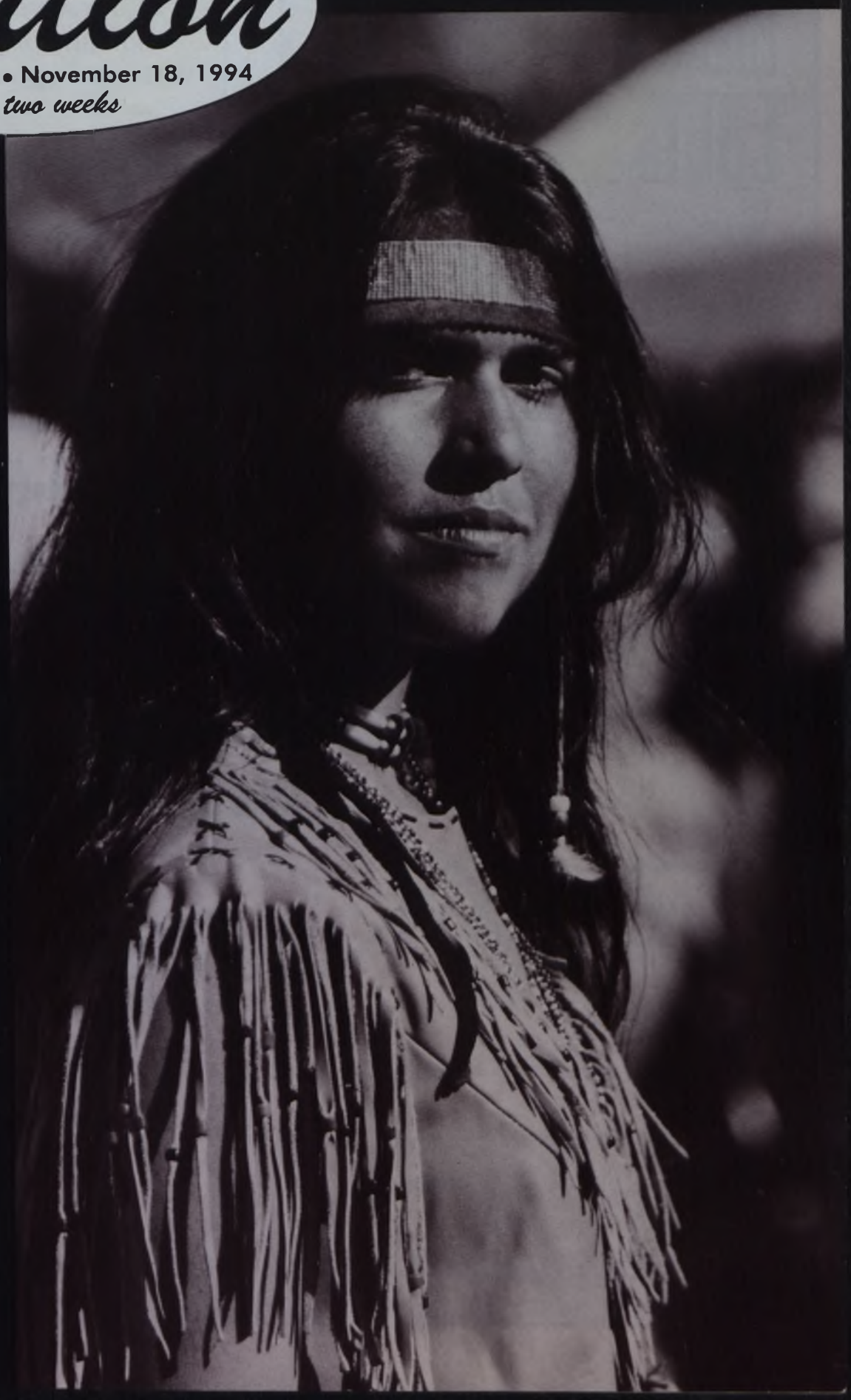

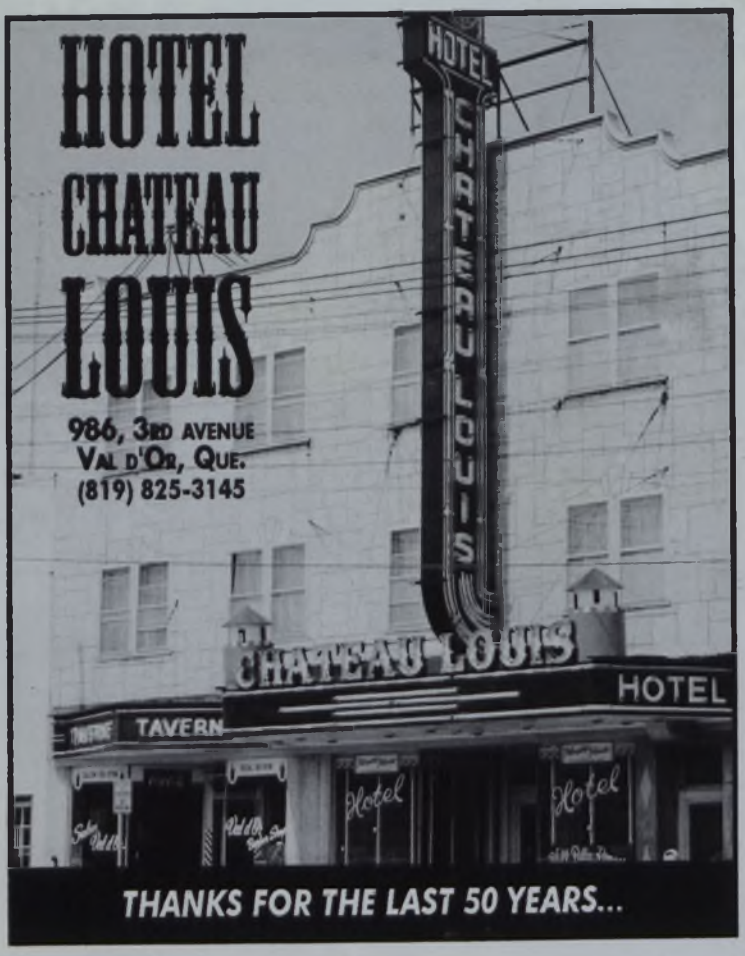

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through the goose's wing.

BY ERNEST WEBB

Contents

NEWS

5 Iqaluit mourns drownings
Eight men die walrus hunting

6 Hydro spied on Crees?
Call for inquiry into Hydro cops

7 Trappers on the gun law
"It's a pain in the ass," say some

7 Briefs ✦ Mohawks uniting
Rangers expand in North

ESSAYS

10 Prize-winning essays
Here they are...

GEESE

14 Learning from geese
They'll teach you something!

WOMEN

16 Banquet for Native women
Association's 20th anniversary

THEATRE

19 Drew Hayden Taylor
Someday on the stage

ARCHIVES

21 Letter from 1936
Prospectors worry Waswanipi

Cover Photo:
Nathalie Coutou
Photo by Neil Diamond

November 18, 1994

Mad Hatter Syndrome

Did you ever read Lewis Carrol's book or see the Disney feature-length animated movie *Alice in Wonderland*? I did, and one of my favourite characters was the Mad Hatter, who was insiduously insane, partly, I think, from drinking large amounts of tea from chipped china tea cups which were laced with lead used during the glazing process of creating porceline objects, such as tea cups and saucers.

His insanity aside, the Mad Hatter reminded me of some of our own politicians, who frequently wear more than one hat at a time during their political careers. By this I mean having more than one portfolio, office or seat on a board, for example.

Did you ever try to get ahold of a certain politician within the Cree Nation only to find out that he or she is at a meeting, let's say for the Grand Council. Then the next week, try again to meet with him or her only to find out that he/she is at another meeting, let's say, for the Board of Compensation? How about the third week in a row, when he/she was attending a meeting for the Cree School Board? You give up for one week, only to find out that he/she returned during your absence, and then when you try again, he/she is gone for holiday? Frustrating, isn't it?

Most often, these people are important in the process of nation-building or are needed in their board of directorship, whichever one it may be, and that particular organization could not do without their attendance, mainly due to that particular person making the quorum, making it more necessary to attend.

Most often also, these "important people" have a full-time job to support their families at the same time. How can they operate under these conditions? Isn't having one portfolio enough along with a full-time job? Quite often, I find, one or all of their responsibilities suffer due to their constant state of travel and portfolio shuffling. How about giving up one or two or three portfolios, or better still, your job, so that things can get done, eh? Can you imagine if you had, let's see, three portfolios and a job, that would mean, hmmm... three times four meetings a year, times two days for travel, one day meeting and one day to recover plus a general assembly or two equals insanity. This formula creates literally dozens of mad hatters within our Cree society.

I would like the general public to participate in my contest: to submit a name of an individual who has more than two portfolios (or sits on two or more boards) and a full-time job, for the prestigious Mad Hatter Award, to my attention at 79 Poplar Street, Waswanipi, Quebec J0Y 3C0. Details must include the mad hatter's current job and positions within organizations.

I will reward the person who submits the name of a person with the most portfolios (or hats) with a home video, *How to make the best doughnuts in the world*, by yours truly, so that they may enjoy a few dozen doughnuts with a pot of tea! Contest ends December 31, 1994.

BY SIDNEY SNOWBOY ORR

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Editorial Board
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News Editor
Alex Roslin

Photography
Neil Diamond, Pierre Lemay

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Layout
Ernest Webb, Alex Roslin

Production
William Nicholls

Ad Sales
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Tel.: 514-766-8120
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Daisy Diamond (James Bay, Val d'Or)
Tel.: 819-874-0443

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Montreal
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WILL NICHOLLS

EIGHT MEN DROWN IN INUIT HUNTING TRAGEDY

Iqaluit is in mourning for eight Inuit hunters who drowned on the night of Saturday, Oct. 29 when their boat capsized and they were plunged into the icy waters of Frobisher Bay.

A private ceremony for the families of the men was held Wednesday night, Nov. 2. Two days later, 500 Iqaluit residents attended a memorial service at St-Jude's Anglican Cathedral. They were joined by mourners who flew in from nearby outpost camps and communities across Nunavut and the Northwest Territories. Later in the day, a gathering was held at the community's high school for mourners to talk about how they felt about the tragedy.

"In spite of all the deep grief and tragedy, as Christians we believe He understands this and has been there Himself," said Rev. Mike Gardner, who conducted the memorial service. "We can only hope in Jesus Christ. In the end, He will bring these eight to be with Him," he said in a *Nunatsiaq News* article.

Miraculously, rescue officials found two survivors on Tuesday, Nov. 1 who for three days managed to hold on to the wreckage in the frigid, -1° C water. The two survivors told rescue workers that their eight companions all perished.

The survivors were spotted by a Hercules SAR aircraft and picked up by a Fisheries and Oceans vessel on Tuesday at around 1:30 p.m., about 16 km from shore. They were taken to an outpost camp called Gold Cove and from there by helicopter to the Baffin Regional Hospital in Iqaluit. The survivors are Pitseola Alainga, 33, and Billy Kownirk, 27.

Pitseola and Billy gave rescue officials an eyewitness account of their ordeal. They had set out on the morning of Tues., Oct. 25 to hunt walrus at the mouth of Frobisher Bay. Simonie Alainga, the Elder who owned the 38-foot fishing boat Qasauq, had planned a trip down the bay the previous weekend, but called it off when he couldn't get the boat working properly, due to mechanical problems. Simonie is one of the eight who perished.

The hunters spent several days at the mouth of the bay and started heading back to Iqaluit on Saturday. That night, at about 11 p.m., the men sent a radio distress call to Gold Cove, saying the boat's pumps weren't working properly and they were taking in water.

All the men then got into a 16-foot canoe boat they had brought along. This boat capsized almost immediately, plunging the men into the water. The older men apparently couldn't swim and drowned. Billy Kownirk, who was wearing a floater suit, and Pitseola Alainga, who had on wind pants, got back to the larger boat and took turns getting on it to try to dry off.

The search began Sunday but was hampered by persistent low clouds and snow flurries. The men say a search plane flew nearby on the second day but didn't see them. The men kept their spirits by talking constantly to each other. When rescuers finally reached the men, they were conscious but soaked through to the skin. Their limbs were so swollen their clothes had to be cut off.

Nunatsiaq News quoted one observer who said the two men lived to pass on their stories and teach others. "Somebody had to live to tell the story. Sometimes miracles do happen," he said. "There were a lot of prayers, and they were answered."

The eight lost men are: Simonie Alainga, Johnny Shoo, Sammujualie Kootoo, Jopie Panipak, Epeebee Peterloosie, Iola Nooshoota, Ooletoa Pishukte and Kellypiak Pishukte.

BY ALEX ROSLIN

INNU SKEPTICAL ABOUT PQ PROPOSAL

Jacques Kurtness isn't getting too excited about the PQ government's recent self-government proposal to the Innu and Atikamekw nations.

"Let's see the horse," says Kurtness, who is the chief self-government negotiator for Quebec's 12,000 Innu. "We'll see if it's a whole horse and if it's teeth are all right, and can we get on it and go somewhere?"

Kurtness is skeptical because the Innu and Atikamekw have been trying to get a land claim settled for 15 years, with no success. They claim a 750,000-square-mile area stretching from Lac-St-Jean to the St-Lawrence River and all the way out to Labrador.

The PQ's self-government proposal was made by Premier Jacques Parizeau at the annual meeting of the Conseil Atikamekw-Montagnais on Oct. 28. Parizeau said he's ready to give the Innu and Atikamekw "real and significant" powers over their lands and allow them to control their economic, social and cultural development.

Assembly of First Nations regional Chief Ghislain Picard, himself an Innu, saw Parizeau's announcement as a PR ploy. "It's clear if there was a satisfactory agreement with two nations, it would raise the image of the government of Quebec outside Quebec," he told the *Montreal Gazette*.

Kurtness said the lack of a self-government agreement means Innu hunters are getting arrested for conducting traditional pursuits on their own lands. It also means 14 rivers in Innu Territory have been dammed by Hydro-Quebec, despite Innu protest.

The land claim remains stalled because the Innu and Atikamekw nations refuse to sign an extinguishment clause signing away territorial and compensatory rights over their territory.

Kurtness himself is from Masthauiats, south of Chibougamau. Three-quarters of Masthauiats trappers hunt by the Ashuapmushuan River, where yet another dam is planned. This dam project is more evidence of the need for a new relationship between First Nations and the outside society, said Kurtness.

—Alex Roslin

HYDRO SAYS IT WON'T PROMISE NOT TO SPY ON CREES

Hydro-Quebec has refused to put it in writing that it has never spied on the Cree people and never will spy on them.

Hydro's refusal has prompted the Grand Council and several Quebec environmental groups to call for a government inquiry of Hydro-Quebec's secretive $18-million police force.

Last March 1993, the Crees and environmentalists launched a human-rights complaint charging that Hydro-Quebec had given its police force far too much power.

The police force had just been authorized to use "electronic surveillance" on anyone posing a real or imagined threat to Hydro, including natives.

"The more active ones (natives) are ready for forceful demonstrations to support their demands," said an internal government document leaked to the Crees.

Crees and environmentalists demanded that Hydro say in writing it hasn't spied on them, but Hydro recently refused.

That prompted the Crees and environmentalists to pull out of conciliation talks with Hydro-Quebec proposed by the Quebec Human Rights Commission.

The talks had stumbled along for 18 months with virtually no progress.

"We are literally wasting our time," said Deputy Grand Chief Kenny Blacksmith in a press release issued Nov. 9.

Chief Blacksmith was also critical of the human rights commission for refusing Cree requests for a human rights inquiry into the Hydro police force.

Greenpeace Quebec has come out publicly backing the Crees and also demanding that PQ Public Security Minister Serge Menard order a public inquiry into Hydro's police force.

"It's time that they take our complaint seriously," said Francois Tanguay, Greenpeace energy campaigner. "We have good reason to believe that we have been subjected to, among other things, electronic surveillance.

"For us it is a question of respect of democratic rights."

—Alex Roslin

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TRAPPERS HAVE MIXED REACTIONS TO GUN LAW

When the Canadian government brought in a tough new gun control law last year, it was intended to fight crime in the South. But the law also affects Crees and some trappers say it's going to make their lives a lot more complicated.

Under the new law, anyone getting a new Firearms Acquisition Certiticate or renewing an old FAC after Jan. 1, 1994 has to pass a seven-hour firearms safety course, which costs $50. But the course still isn't available in Cree communities. That means many Crees had no way of purchasing weapons for last spring's goose break. Already, 90 people are on the waiting list to take the course in Waswanipi alone.

The Cree Trappers' Association is making arrangements with the Federation Quebecoise de la faune to administer the course to Crees. Two instructors will be trained from each community Nov. 26-28. Anyone with a valid FAC can still purchase guns without taking the course. But when the FAC expires, a new one won't be issued until they pass the safety course. Anyone who sells or lends a gun to someone without an FAC faces criminal charges if they sell a firearm to anyone without an FAC.

Another change is that for the first time, gun owners will be held legally liable if they have not stored their gun or ammunition properly, especially if it is used in an offense. Firearms must now be stored with a trigger lock in a locked room, shed or safe. Ammunition must also be locked away, but in a different area.

"This is a big new thing," says Rick Cuciurean, CTA special projects coordinator. "If I own a gun and my brother-in-law gets drunk and shoots himself with my gun, I would be liable. Prior to this law, I would not be liable."

Another change is that centre-fire ammunition clips holding more than 10 rounds are now illegal. All such clips should be destroyed or turned in to the police, says Rick. Several assault weapons, not common among Crees, are now also illegal.

"A lot of guys figure it's a pain in the ass, but some people are saying it's not all that bad," says Rick. "There's an attempted suicide every two weeks. If the gun is sitting there in the corner of the living room and there's a bullet in the chamber, it's just an invitation for trouble. If there's a trigger lock and someone is drunk, they might not do it. They might sober up and think about it."

Whatever the law's benefits, Waswanipi CTA officer Paul Dixon says it is going to cause a lot of problems too. Paul, who is going to be one of Waswanipi's two firearms safety instructors, worried about being turned into a judge deciding who can and can't own a gun.

Paul was also concerned that Ottawa wants to go further and require all hunting rifles and shotguns to be registered. A House of Commons committee is currently discussing phasing in mandatory registration over a five-year period. Now, only handguns need to be registered.

Most Cree households have at least half a dozen guns and often not all are registered, said Paul. Some guns have been passed down through the generations and are very old. Registration papers often don't exist any more. Said Paul, "To an Indian, registration is nothing—you'd use it to start a fire with."

Paul added that some Crees may not want a white person or a police officer handling their older weapons, much less taking them away. Many guns have deep sentimental value to their owners.

"Why are we affected by what's happening in the South?" he asked. "We Crees couldn't grasp the thought of humans pointing a gun at another person. We would never think of using it for another reason. It's for food. We're a hunting society."

BY ALEX ROSLIN

MOHAWKS CLOSE TO FORMING COUNCIL

In a historic move, the Mohawks of Quebec, Ontario, New York and Oklahoma are taking steps to form a Mohawk Nation Council to unite the people of all seven Mohawk territories.

"The people of the flint are looking forward to coming together as one," says a Mohawk press release. "We want to be able to decide for ourselves these issues that pertain to us, to our territories, and what happens in Kanienkehaka territory.

"We are one people, we are one nation and we are following the Great Law of Peace."

So far, Mohawks have held 13 meetings this fall and summer to discuss the council.

The press release also announces a meeting of the Mohawk Bear Clan to discuss the Mohawk Nation Council in the Tyendinaga Territory near Belleville, Ont. on Nov. 19.

—Nation staff

RANGERS EXPAND IN NORTH

The Canadian Rangers are expanding into two west-coast Cree communities—Peawanuk and Fort Albany.

Both will have a patrol of 20 Cree Rangers each. Peawanuk's Ranger patrol will be launched Nov. 17 and Fort Albany gets its patrol in January.

The new patrols were established following consultation with Peawanuk Chief Abraham Hunter and Fort Albany Chief Edmund Metatawabin. Moose Factory and Attawapiskat already have Ranger patrols.

There are 4,500 Rangers across Canada and 350 in Quebec. They are considered part of the Canadian Forces Reserves. The role of the Rangers is to provide a military presence in remote areas. In peace time, they "report on unusual activities, provide assistance, guides and in-depth environmental knowledge to the Canadian Forces," according to a military information package. They also help their community in times of civil emergency and conduct search and rescue operations.

Each Ranger is provided with a .303 No. 4 MK 1 rifle and 300 rounds of ammunition each year. They attend seven days of basic training and are called out eight to 12 days per year.

—Nation staff

BRIEFS CONTINUED ON PAGE 8

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GRAND CHIEF GETS AWARD

Citing his fight to stop Hydro-Quebec's dam projects in the North, a U.S. travel magazine has given Grand Chief Matthew Coon Come a $10,000 environmental award.

Conde Nast Traveler gave its fifth annual Environmental Award to the Grand Chief for his fight against "a dam that would wipe out his world."

In its November issue, the magazine recounts the experiences that spurred Grand Chief Coon Come into politics, details the heart problems that seem to push him to work harder and praises his dedication.

"The success has been that he has elevated an environmental issues to a human-rights issue," says environmentalist Robert F. Kennedy Jr. in the article.

Hydro-Quebec issued a statement calling the award a "victory for propaganda and for disinformation about the environment," according to a report in the *Gazette*.

—Nation staff

NHL LOCKOUT DRAGS ON

They've bargained in at least four cities and two countries, but the NHL lockout is still no closer to being over.

"There was no progress to report," said NHL spokesman Arthur Pincus after a five-hour meeting between league commissioner Gary Bettman and union chief Bob Goodenow in Washington, D.C. on Oct. 31.

The league and its players have been unable to reach a collective bargaining agreement to replace the one that expired in Sept. 1993. Bettman and Goodenow have now met in Chicago, Washington, New York and Toronto in an attempt to resolve the deadlock that led to a lockout instead of the regular season Oct. 1.

As of Nov. 1, four games had been lopped off the 84-game schedule for each of the teams in the NHL. Ten more games were expected to be cancelled on Nov. 1. Locked-out players have been flocking to the minor leagues and Europe in search of something to do and money to replace their lost salaries.

The dispute is over how to help small-market clubs stay afloat. The owners' proposal is to help small-market clubs by taxing those teams whose payrolls exceed a certain amount and dividing this money up among struggling franchises.

The players reject this proposal because they see it as a cap on their salaries. No one complains when actors draw huge salaries in the movie industry, the players argue.

The players have a counter-proposal: Slap a new tax on all tickets for home games of both large and small-market teams. This money would then be distributed to the needy (small-market) clubs. The problem is the new tax would mean higher ticket prices.

Relations between the players and owners deteriorated in August when the players were told to pay their own travel expenses to training camp and to pay for their own meals. The players offered to play the entire season and negotiate simultaneously, but the owners rejected this offer.

—Alex Roslin

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Bowhead killed for Elder

For the first time in 30 years, hunters in Igloolik went out to sea and caught a bowhead whale.

They wanted to grant one of the last wishes of Noah Piugatuq, a 94-year-old Igloolik Elder who had said on the radio that he wanted to taste bowhead muktuk before he died.

The bowhead is one of the largest creatures in the Arctic Ocean. It is against Canadian law to hunt them in Nunavut waters because they are considered to be endangered by conservationists.

"The bowhead whale was caught because an Elder requested it and an Elder should be respected and that's the bottom line," said Igloolik Mayor Louis Tapardjuk in a *Nunatsiaq News* article in September. "What happens after that becomes of little importance to them."

Piugatuq himself had killed a bowhead in the 1960s and taught others in the community how to do it. "Noah had shown this individual back in the 1960s how to make an efficient kill and he used that method that he learned," said Tapardjuk.

After the 25-foot whale was killed, it was left on the shore of an island and later transported into town, where there was a feast. *—Nation staff*

Technology topic of symposium

Crees are going to take the technological beast by the horns at an upcoming symposium on communications technology.

The symposium, organized by the James Bay Cree Communications Society, is intended to provide a forum for learning about new technologies and trends in communications.

The JBCCS says greater cooperation is needed at the regional level to lower telecommunications costs, reduce travel time and costs through video- and audio-conferencing, improve access to information for Crees, connect Crees to the information highway, improve communications for people in the bush, provide access to better health services in the communities and provide access to educational and training opportunities in the communities.

The symposium will be held in Montreal Nov. 30 and Dec. 1. It will include a panel discussion with Diane Reed, Lawrence Martin and other Cree intellectuals. The audience will be invited to participate.

The symposium will also provide basic information about what technologies could be useful to Crees. "We're going to avoid techno-babble," says George Oblin, one of the organizers.

George said he hopes a permanent committee will emerge from the symposium to coordinate Cree efforts to integrate the new technologies in the communities and at the regional level. *—Nation staff*

Natives fear social reforms

Natives and Inuit are worried about being hurt in the Canadian government's reform of the country's social-safety net, reports *Windspeaker*.

The Assembly of First Nations and the Native Women's Association of Canada say they haven't been given enough time or money to consult their members. The AFN was given only $50,000, which National Chief Ovide Mercredi calls "totally reprehensible."

Janis Walker, recently elected as president of the Native Women's Association, said women will be hard hit by the social reforms, which means it's important they are heard.

The reforms will make sweeping changes to Canada's social policies, touching everything from welfare, unemployment insurance, social services and job creation. The reforms are designed to reduce the deficit.

Many of the proposed reforms will hit Natives especially hard. One idea is to make still more reductions in UI payments. This would especially hurt Natives who have an unemployment rate twice the Canadian average.

The Inuit Tapirisat of Canada is also worried that Ottawa may try to wiggle its way out of its financial obligations to the Inuit. The Inuit want the government to do much more to help protect the traditional Inuit economy of harvesting wildlife. *—Nation staff*

Apology for residential schools

The Presbyterian Church in Canada has apologized to First Nations peoples for its two residential schools.

"It is with deep humility and in great sorrow that we come before God and our aboriginal brothers and sisters with our confession," said Rev. George Vias, head of the church, at a healing ceremony in Winnipeg on Oct. 8.

The Presbyterian Church ran a residential school in Britle, Man. from the 1880s to the late 1960s and the Cecilia-Jaffrey residential school in Kenora. Some 12,000 students passed through the doors of the Britle Industrial Training School.

"We regret that there were those who are deeply scarred by the mission and Ministry of the church," said Vias. *—Nation staff*

New film on Natives from NFB

The National Film Board of Canada has launched a new film about francophone Quebecers who have lived among Natives and the Inuit.

The film, called *La Rencontre*, was screened Oct. 31 in Montreal. Although no Natives or Inuit are interviewed in the film, it does have beautiful footage from Salluit and Chisasibi.

The film shows some of the misconceptions white people have about Natives and the experiences faced by white people married to Natives and Inuit. One of them is Chisasibi's Dolores Washipabano.

The film is available by calling 514-496-6895. Thanks to Richard Desrosiers for providing *The Nation* with tickets. *—Nation staff*

Remembering My Grandfather

In this issue, we print the five essays that won runner-up prizes in *The Nation*'s Cree Youth Essay Contest. Congratulations to all those who entered and to our sponsors, the Cree School Board, Air Creebec, Meechum Store and Mike's Studio. We will be printing some of the other entries in coming issues.

AS I WALK along the river side I look down at the river thinking about a very special person in my life. He was a great and wonderful man. He was the man who raised me, who gave me the knowledge and skills I need to learn as a Cree child. He taught me to respect those around me: the Elders, my family, my friends and people.

My grandfather was beside me from the day I was brought home from the hospital, until the last day I saw him beside me before he died. He raised me to be the girl I'm today. He taught me at a young age to work. He always said, "Try your best at things.You might not always get it right, but that's O.K."

This piece of advice has helped me reach the end of high school and I will always remember it as I face the challenges of the last of my life goals.

My grandfather and I were very close. We did a lot of things together. We used to go paddling across to check his traps. He showed me the way things were done a long time ago. He knew all the names of the different plants and animals. He also taught me the Cree names of the rivers and creeks of our land and our people. "Our ancestors used to walk on this land on the same paths as we walk on now." That's the kind of things he would say as we would walk or as we sit down by a warm fire with a cup of hot tea.

I can remember at a young age playing with him and him teaching me to play traditional games. Along with the teaching he told me. Also, we used to walk around the community, go to the store to buy then sit with his friends outside the store. When we would head back we would sometimes walk along the river side and he would tell me stories about the river and the old days.

There is a lot of things I remember about my grandfather, the teachings, the storytelling. He used to show me how to make traditional foods. He showed me how to make bannock on a stick, in our teepee out back. It was great. He was always there for me when I needed someone to talk to. He always knew if something was wrong. He would tell me stories of when he was young that would always make me feel better.

Over the years as I grew up I learned a lot from him. I always tried to make him very proud of me in things that I did. I might not have gotten the message in words but the way he would look at me when I told him about the things I did said it all. For example when I was confirmed and when I was in the Trappers' Festival pageant he gave me that look that I can't really describe but that was all I needed, to know that he was proud of me.

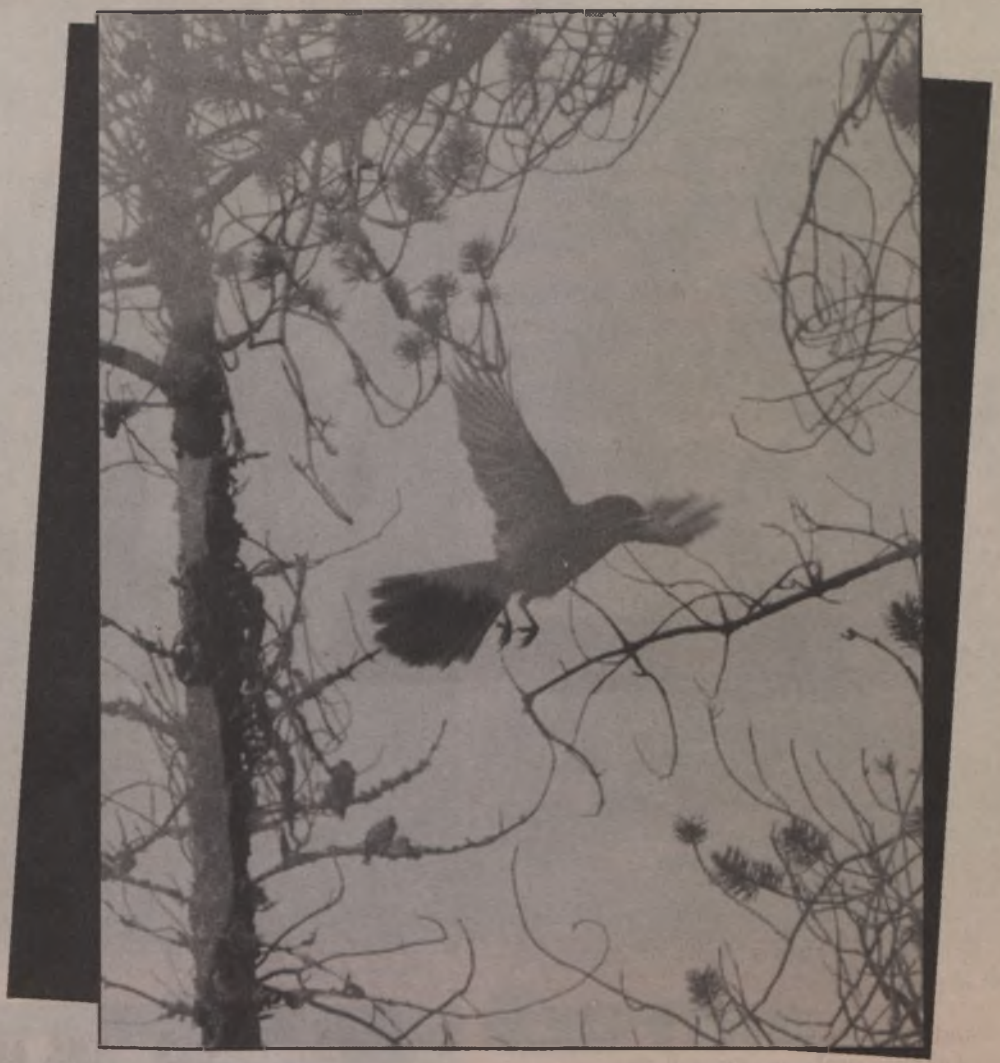
I remember when I was about 12 or 13 I hated myself. I wished I was never born because I was 1/2 white and I felt that I was the only one like this in my community. I hated being different from others. I wanted to be a real Indian not just part Indian. People made fun of me and called me names. Said things about my father too that hurt me a lot. When my grandfather knew what was making me angry he said to me, "Look at me. You are who you are. You can't change that. Outside you are white but inside your blood and your mind is full blooded Indian."

COURTESY OF LOUISA DIAMOND, CIRCA 1968

I always knew I was different from the other girls because I lived with my grandfather who was like my father to me. They lived with their fathers and mothers. I lived with my mother, my grandfather and my uncle. That was my family, my grandfather taught me to feel good about who I am. He put me on the right path in my life. It's still hard for me to accept that he is no longer with us. When I walk into the house I expect to see him and sometimes I wish that he was there. It's so hard to let go of someone who was always there as you grew up through bad times and through good times. For 17 years he has been my teacher and my guide to my history and to my own identity. He was truly a remarkable man and a hero to all his family. We will always remember him. In our hearts he will never die. The teachings and the stories will be passed on to his grandchildren. I love you grandpa.

BY LOIS BLACKNED, AGE 18 YEARS
WASKAGANISH

In loving Memory of Clayton Cheezo



LOSING A FRIEND can be so hard. You keep remembering those good times you've had together. You just want everything back, especially your friend.

A year ago, I lost a friend. He was someone who was easy to talk to and someone who listened when you would talk about your problems. Clayton was someone who liked to tell jokes and make people laugh. That's what I loved most about him.

Clayton was one of my best friends. He liked people calling him C.C. I would sit and have coffee with him at the restaurant. I remember that last time I ate there with him. My son was with us and he was eating fries with ketchup. He accidentally touched Clayton on the shoulder of his T-shirt. Clayton asked me if ketchup stained. I didn't really know, so I said that maybe it would. He said it was his favourite T-shirt. He was wearing that "Revive Our Spirit" T-shirt. So I promised him that I would buy him another one. He asked me what kind I'd buy, and I told him a USA kind. He said, "Great!" and he was so happy that he even thanked my son for that stain—which proved he was the forgiving kind. We laughed together.

I didn't think that a few weeks later I'd lose this one good friend. He died because of alcohol—even though he didn't drink often. I truly believe that we, teenagers, were warned what alcohol can do to us. I wish every teenager would think twice before drinking. It can ruin your future, your relationships, and most of all, your life. Alcohol can take your friend or someone else you love. Just think about how it can hurt you and others. Stop drinking before it's too late.

The last time I saw Clayton alive was the night before he was missing. He came to my house because I needed measurements for the wedding of Mr. and Mrs. Malcolm Atsynia. Clayton was supposed to be one of the ushers at the wedding. I remember while I was taking his measurements, I kept laughing at all the jokes he made. After I finished taking his measurements, he said he had to go because he was going to drink that night. I didn't think that would be the last time I would be with him or the last time I would laugh at his jokes. I wish I could go back in time. I would have told him not to drink. I would have done anything not to lose one good friend who made me laugh all the time.

I never stop thinking about him—even that time I went shopping for the wedding of Jacqueline and Malcolm. When I saw those USA T-shirts, I just had to keep my promise I made to my friend Clayton. So I bought those T-shirts. When I got back and unpacked my bag, I took out those T-shirts and I started to cry. I just couldn't believe he was really gone. I sat there a long time and thought

CONTINUED ON PAGE 12

Clayton Cheezo...

CONTINUED FROM PAGE 11

about what I was going to do with those shirts. So I put them back into the bag. One month later I took them out again and said to myself that I had to give them away. So I thought I had to give them to someone who was almost like him, someone who had made me laugh the way Clayton made me laugh, someone I loved as much as I loved Clayton as a good friend. So I finally gave them to someone. Giving those T-shirts away was almost like letting go a friend—which was hard for me to do.

Clayton, wherever you are, I just want you to know that you were a good friend. Through the years of our friendship you never let me down. Most of the time you'd always made me laugh. When you were gone, it was like you took that laughter away. And in my memory you'll always be a real good friend.

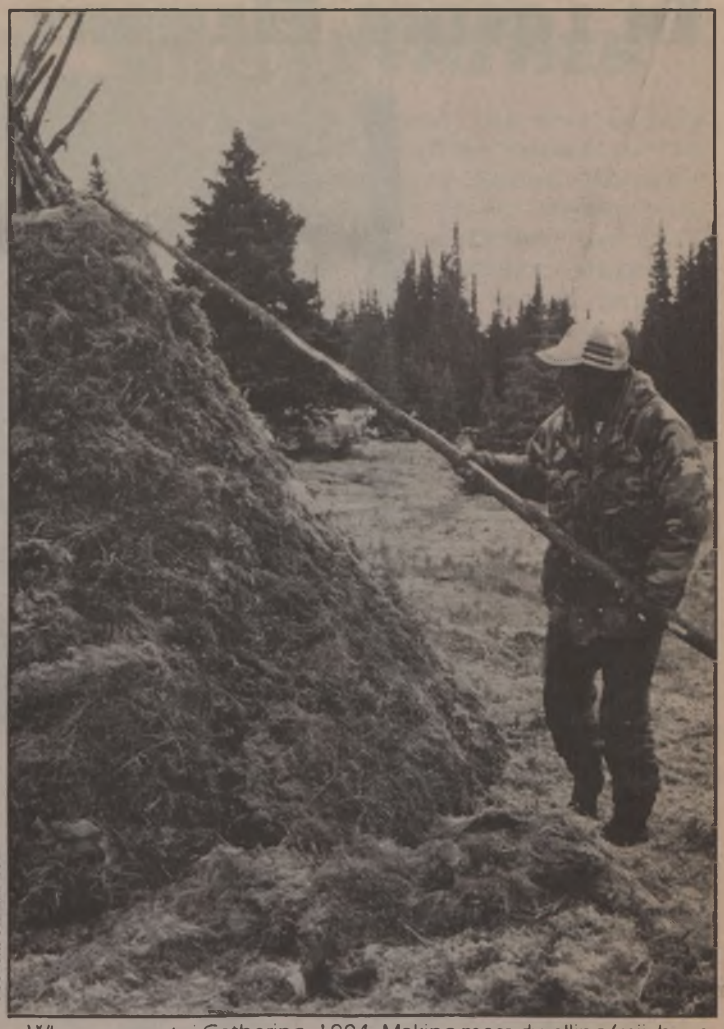
Clayton loved to hunt. He killed a goose that had a verse on it that said, "Be not afraid, only believe. Mark 5:36." It's going to be sad not seeing him at the camp when it's springtime. I'm going to miss seeing him with all those geese he would kill. Who's going to come to our teepee and make us laugh or make jokes with my father? I can still see him with that friendly smile on his face when my father would say something funny. I loved sharing these feelings I had for my friend C.C.

Rest in peace, my friend.

Clayton Roy Cheezo died by drowning a the age of 21 on July 13, 1993. He had just graduated from high school in June. We will all remember him and those wonderful times we had with him. I know his parents really loved him because I had seen them together and there was a lot of laughter in their home. I'm glad I was there to witness it because they were all happy.

I would like to dedicate this essay to the friends of Clayton who are still involved with alcohol.

BY BETTY STEWART
WEMINDJI



NAOMI ADELSON

Whapmagoostui Gathering, 1994. Making moss dwelling/miichuap.

ANOTHER ESSAY ON PAGE 23

My Cousin "George"

IN ENGLISH CLASS recently, we read a story by W.P. Kinsella, called "Strings."

The main character, Ellsworth, reminds me of my cousin—I'll call him George—who lives in another Cree community. George always bosses me around.

One time he came here to Wemindji and he lived at our Aunt Minnie's house. I went out to get him and we walked around the town. Then we went to the store and he wanted me to steal some pop and put it in my pocket. Instead of stealing, I decided to pay. Then he said, "Clifford, buy me some chocolate." So I bought him a chocolate bar.

When it was time for supper and I wanted to go home, he said, "Please, don't go home," and he forced me to eat at our aunt's house, and so I did and he was happy. After we ate supper, he wanted me to stay over. I couldn't believe it. He'd been here for just one day, and already he was bossing me around.

In the night time he always wanted to break something—to get in trouble. And he always wanted to fight someone who was mean and tough. He wouldn't quit until he got beaten real bad. And he was always calling girls—even if they didn't like him.

One time George and I went fishing at a special place. When we got there, we saw some fish in the water. There were about 20 of them. While he was trying to catch them, we heard some people talking in the bush and then we saw a dog running towards us. We had a twenty-two rifle and George took it and he aimed it at the dog and he shot the dog. Then we heard people running towards us and we ran away and they didn't see us.

We felt tired and lazy. I didn't believe that he killed the dog. We kept running until George fell down in a lake and we lost the rifle in the water.

When we went home, we were in trouble because of the rifle. It was our cousin Rodney's rifle. I went home and they sent me to bed. The next day George left.

BY CLIFFORD MAYAPPO
WEMINDJI

BOYCE RICHARDSON

Sam Blacksmith's camp, Lec Trefart, Oct. 1972.

Clear Cutting

CLEAR CUTTING IS one of the most devastating situations for the Crees, especially those whose hunting grounds have been and are being clear cut. One of them is my dad.

In this essay I would like to talk mostly about clear cutting, my father's hunting ground, how it's affecting the Crees and how we can save the trees.

For too long now the white men have been cutting trees down in my dad's hunting ground. Where the animals used to live, where the forest used to be, where my dad used to trap and hunt there is nothing left, but mud, roots of the trees that have been cut down, a gravel road, heavy machine tracks everywhere, and a land that is useless.

Before they started clear cutting the environment was healthy and beautiful. There were a lot of moose. The animals had plenty of food to eat. Now there's nothing. No moose. No animals. No trees.

It's not only affecting my dad. It's affecting other people too; the Crees and the trappers. It's affecting me, because that is where I learned the skills to survive in the environment. That's where my dad taught me how to hunt, trap and fish. This is where I killed my first moose.

In the future I want to be able to teach my children the things that my dad had taught me in that land. I want to be able to look back and show them where I first learned to hunt, fish and trap. If they don't stop cutting soon I won't be able to do that, because there will be nothing more to hunt or show.

But everyone of us can do our part by using the things that are made out of trees wisely. For example recycling used papers. We can stand together and fight this situation like we did against Hydro Quebec when they wanted to build dams on our rivers and flood our land.

I'm not only talking about my father's hunting ground here. There are also other people who are facing the same situation as my dad and I believe one of them is Charlie Diamond.

Bob Moar and Charlie Diamond have been hunting in their hunting grounds for so long and I don't think they'll just sit back and watch their lands been destroyed. I certainly won't.

The white men have been cutting way too many trees in their lands. We must stand together and fight this situation for our children, our children's children, and so on. I believe we can win. So they can have a place to hunt where their fathers, grandfathers and great grandfathers used to hunt.

BY JOSEPH MOAR, AGE 18 YEARS OLD
WASKAGANISH

AIR CREEBEC

It's ours!!!

NAME: Rick Linklater
TRAINING: Aviation Engineer
HOME TOWN: Moosonee
AGE: 31
JOB: repair and maintenance of aircrafts

"You use a lot of tools and get your hands dirty. If you like airplaines, it's a great place to work."

Becoming a certified aviation engineer isn't a piece of cake. For **Rick Linklater** it's been a lot of hard work, taking courses, getting on-the-job training and preparing to write a federal exam so he can get licensed.

But it's been worth it. "I've always been interested in anything mechanical," he says.

Rick, now 31, was born in Moose Factory and his family now lives in Wemindjii, where he went goose hunting with his two brothers last spring.

He worked for six or seven years as a machinist in Brampton, Ontario before deciding he wanted a change. At first, he was unsure of how easy it would be to become an aviation engineer.

"I thought it was out of reach for myself," he says. "I thought it would be too much work to go back to school."

But Rick plunged ahead, figuring that when he got certified he could go to work for a Cree-owned company, Air Creebec. He took the course, which is mandated by Transport Canada, at Centennial College in Scarborough, Ontario. The course is also offered in North Bay.

After that, Rick needed to get 18 months' on the job experience as an aviation engineer. So far, he has 12 months' experience under his belt. When he's done, he has to pass an exam and then he'll get his license to work on larger planes.

So far, he has worked on Air Creebec's fleet of six HawkerSiddeley 748s, the Dash-8 and the King Air.

He enjoys his job at Air Creebec. "It's pretty interesting work," Rick says. And he enjoys the people he works with. "The guys here are pretty good."

GEESE

Learning a thing or two from Canada Geese

Canadian Geese can teach us a thing or two about how to get along in life. As each bird flaps its wings in a V-formation, it creats an uplift for the bird immediately following. By flying in a V-formation, the flock has at least a 71 per cent greater flying range compared to each bird flying on its own.
The lesson from this is that people who share a common direction and sense of community can get where they are going more quickly and easily because they are travelling on the thurst of one another.

When a goose falls out of formation, it suddenly feels the drag and resistance of trying to go it alone, and quickly gets back into formation to take advantage of the lifting power of the bird in front.
If we have as much sense as a goose, we will stay in formation with those who are headed the same way we are.

When the head goose gets tired, it rotates back into the wing and another goose flies point.
Lesson: It is sensible to take turns doing demanding jobs—with people or with geese flying South.

Geese honk from behind to encourage those up front to keep their speed.
Lesson: What do we say when we honk from behind?

Finally, and this is important, when a goose gets sick or is wounded by gunshots and falls out of formation, two other geese will follow it down to lend help and protection. They stay with the fallen goose until it is able to fly or dies. Only then do they launch out on their own or join another formation to catch up with their gaggle.
Lesson: If we have the sense of a goose, we will stand by each other as they do.

This article originally appeared in The Umbrella Newsletter.

Quebec Native Women's Association

20 Years young

By William Nicholls

It was to be my second time going to a Quebec Native Women's Association Annual General Assembly Banquet. Once again my mother extended an invitation to attend and this time was special. It was the 20th anniversary of the Quebec Native Women's Association. People from all parts of Canada gathered to join in this celebration of Quebec Native women.

Leading with an opening prayer was Mrs. Mosher, a respected Ojibway Elder from Sudbury, Ontario way. Not only has she been involved with the Native Women of Ontario but Mosher is the founder and director of Cedar Lodge. Cedar Lodge is a said to be a Native place of holistic family healing.

We all then sat down to a great meal and great company. We were seated with other Crees from the Bay. On-hand were Bella Nancy Mianscum, Diane Reid, Ella Gunner, Flora and Marlene Kitchen for the festivities.

The association's first guest speaker was Janis Walker, the president of the Native Women's Association of Canada as well as a band councillor in a Nova Scotia First Nation. When she spoke you knew that Bill C-31 didn't satisfy the needs of Native women. Looking discreetly around the room I quickly saw that her message wasn't falling on deaf ears.

Madame Jeanne Blackburn, Quebec's Minister of Income Security as well as Minister Responsible for the Status of Women, spoke rather eloquently and then started talking in her conclusion about Quebec's sovereignty. I glanced around trying to assess how the audience was reacting. I must admit more than a few looked wide awake. I heard an "oh, God," and seen one lady putting her translation earphones down. I can only hope that no "faux pas" was committed by this PQ platform-plugging member.

SIMONE ST-GERMAIN ROY

All the past presidents of the Quebec Native Women's Association.

Next was a Native woman who I had the great pleasure to hear once more, called Mary Two Axe-Early. She is best known for her war against the Indian Act's membership section. Part of the section said that since Mary Two Axe-Early and other Native women had the audacity to fall in love with a non-Native or non-status Indian, they would lose their status. Because of this Two Ax-Early was barred from living on the reserve.

She used to say that if a dog died, it could be buried on her home reserve but she wouldn't be allowed even that privilege. Mary Two Axe-Early has a long history of being a champion of Native women's rights and helped in organizing the Quebec Native Women's Association.

Other speakers included Jeannette Corbiere-Lavell, an Ojibway-Odawa from Wikemikong Unceded Reserve on Manitoulin Island who is the director of the North American Indian Travelling College at Awkesasne First Nation, and Nellie Carson from out west.

Later on I had the pleasure of dancing with Nellie Carson. I found her to be a delightful woman.

Awards were given out to all the past presidents beginning in historical order since the founding of the Quebec Native Women's Association in July of '74.

They started with Margaret Horn from Kanawake. As well as being the first president she was one of the founders. The aim was to make a non-discriminatory association representing all Native women in

SIMONE ST-GERMAIN ROY

Some Crees at the banquet.

SIMONE ST-GERMAIN ROY

Margaret Horn (right), the association's first president, with Jackie Kistabish, re-elected as the new president.

Quebec. Regardless of whether or not a Native woman was on the Indian Affairs official Indian lists she could come and join the Quebec Native Women's Association.

Sylvia Watso is often credited with saying, "There is neither revolution nor evolution without women getting involved." Mrs. Watso comes from Odanak and replaced Margaret Horn to become the second president.

The third president was also a founding member from Belletere, Abitibi. Collette Gosselin made fighting against discrimination and injustices against Native women her priorities.

She was followed by Monique Sioui from Odanak. During her period in power a Mrs. Georgette O'Bomsawin designed the association's logo. A survey to determine knowledge and attitudes concerning the Indian Act. Nearly 500 Natives participated. Over 360 of them were women. Most of the respondents thought the Indian Act couldn't be changed.

Another Odanak resident Evelyne O'Bomsawin became president in 1977. An inquiry was also launched concerning living conditions on reserves and researching health services to Natives. Not only was there a lack of communication and discrimination but the association uncovered instances of forced sterilization of Native peoples. The Native Women's Association began insisting that interpreters be used in hospitals.

Only curiosity brought Mashteuiatsh resident Bibianne Courtois to an association meeting. She left it as a member of the board of directors and went on to become the sixth president in 1983. Her mandate was to work faster on changing the Indian Act.

She also wanted guarantees that the Canadian Constitution's statement of the equality of women apply to Native women as well. Mrs. Courtois was aware of the inequalities Natives have lived in an urban environment, having lost her status by marriage.

During her tenure a socio-economic committee was formed. The purpose of the committee was to handle the family violence among Native families and to look at the question of employment for Native women.

Michelle Rouleau carried on her predecessor's hard-working steps. Now the mandates included doing something about the problems of violence in the Native environment and to develop protection services. Enlightening government and Native politicians to the reality of Native women's living conditions and problems related to family violence were part of the association's aims. They were on their way an expanded role as a social conscience. During this time the Quebec Native Women's Association was offered a non-voting seat by the Assembly of First Nations of Quebec.

The present president, Jackie Kistabish, is Algonquin. Her forte is expanding on Native women's needs at a grassroots level. Accomplishments during her tenure included Native daycares going up in the communities.

These aren't all the things that the Quebec Native Women's Association has been involved in. It is nevertheless an impressive list just on its own. Thoughout this banquet I learned a lot about the accomplishments of the association as well as had fun.

I hope the next 20 years sees more of the same and happy anniversary to all of Quebec's Native women.

GRAND COUNCIL ANNOUNCEMENTS

G.C.C.Q.

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Grand Council of the Crees (of Quebec)
Grand Conseil des Cris (du Québec)

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CREE REGIONAL AUTHORITY
ADMINISTRATION RÉGIONALE CRIE

C.R.A.
A.R.C.

THE JBNQA: DYSFUNCTIONAL LEGISLATION, PATERNALISM OR BOTH!

On November 14th, the James Bay and Northern Quebec Agreement will be 19 years old. The document that governments claim to be a fine example of how well modern society treats its Native peoples has, at least from a Cree perspective, fallen short of meeting their needs. Many commitments were made by governments. Many of those never materialized. The Agreement is seriously flawed and works to exclude Cree management over their historical territory.

The Cree signatories to that agreement maintained that their primary consideration was the protection of Cree rights. The governments' intent was to acquire the right to the resources of the territory.

In the opening address of the JBNQA, the Honourable John Ciaccia, the Quebec government negotiator, expresses the role of governments within the Agreement. He states, "I want to emphasize to the Honourable Members that the Government of Quebec has rejected paternalism as a policy for dealing with the Native peoples." Fine words, but in hindsight, the approach governments have taken is one which is contrary to Mr. Ciaccia's statement.

He goes on to state, "Land is the very basis of the Cree and Inuit cultures. And it is not just a matter of sustaining themselves with the harvest of the land, which of course they do. They have a mystique about the land, and what it contains. They have a special relationship with the land that their ancestors inhabited, a link, something indefinable but real and genuine nevertheless." Yet, governments have attacked this relationship to the land with destructive development projects and forestry practices.

And what about the provisions for services provided for in the JBNQA? Have the governments lived up to those promises of services? Just ask any Cree about the living conditions in the communities. The people will tell you that there is not enough housing. What about social services? Economic development? Education? Yet, the Crees are told that they must abide by the terms of the Agreement, whilst governments bypass their obligations.

Now, with a new provincial government in power in Quebec, Native Nations are being wooed with promises of royalties for resources, a new form of relationship between a sovereign Quebec and Native Nations. Haven't we heard all this before? Every time a government needs the backing of Native peoples to promote its agenda, it comes calling with modern beads.

Picture opportunities with government ministers shaking hands with Natives are not what we seek. We want the governments to abide by their commitments, not promises and idle words. How long will the government's public relations campaign last? Everyone knows that once they get what they want, they'll return to the same paternalistic approach of failing to address Native concerns.

Mr. Parizeau claims the right to a referendum for Quebec. We, the Cree Nation, are a distinct people having a history, in what is now known as Northern Quebec, that dates back several millenia. We will exercize our right to determine the future of our people and of our territory by holding a referendum to that effect in the near future. Mr. Parizeau, the Cree Nation will continue to strive to assure the survival of the Cree culture, language and ensure the promotion and protection of Cree rights; we owe it to our children and to our ancestors!

PAID ADVERTISEMENT

Someday

A play by Drew Hayden Taylor

Drew Taylor is a 32-year-old Native playwright. *Someday* is his most recent addition to Native theater. Taylor insists though that his material is not written exclusively for a Native or non-Native audience.

Someday is the first play I've enjoyed since I came to Montreal. At times the characters seemed to be memories of people back in the communities. Anne, the main character, delivers with a deja vu feeling. I know that woman from somewhere kind of feeling. After the show other Native people from all over agreed that they knew an Anne in their community. Bernelda Wheeler as Anne was unreal.

Even after the show I found it hard not to go up to her and talk like an old friend. It was nice to see Joy Keeper once again. I imagine that other people haven't forgotten Joy since she travelled with the James Bay Youth Caravan back in the mid-eighties.

Joy brought a lot of herself to the communities. Pardon the pun. Joy's striking role as the younger sister was well-suited to her talents. It was great to see her on the stage again. She looked good as always.

Glen Gould is Rodney, a constant complainer but in a good way. He also happens to be the narrator and has some great lines. I guess the most quoted is: "Life, the Creator's way of saying impress me." He delivers it well. I enjoyed his debut appearance in Montreal.

Janice Wirth is played by Sally Singal. Her part is disturbing. Perhaps it is something of the reminder when you return to the communities after being away. It is different than what you're used to. My mother always was asking me to slow down the first few days after I arrived. Come to think of it so was everyone else. Sally's character reminded me of that.

Someday is the story of the Children's Aid Society's "Scoop-Up" program. Social workers descended on Native mothers they deemed unfit and took the children. These children were then adopted by non-Native people who brought them up in a foreign culture. It talks of the pain of not knowing where your children are and how they are. It tells of the pain of the children not knowing who or what they are.

Don't mistake me, Drew Taylor makes his magic and brings humour to the situation. The laughs are not far apart as we look at a Native family living a "normal" life until they win a $5-million lottery. Along with the dreams of luxuries, Anne decides to try to follow a dream of her own, to be reunited with the daughter the social aid workers took. She eventually gets reunited and there are surprises for all. This play had a few tears caught in my throat but it also had me laughing a lot more. I was also on the edge of my seat to see what came next.

I definitely plan on seeing the sequel. You should plan on seeing *Someday* soon. This is a more-than-pleasant change from the banality of most movies these days.

Someday is playing at the Centaur Theater from now until December the 4th. The Centaur Theater is located at 453 St-Francois-Xavier, Old Montreal. Phone 514-288-3161 for ticket information. You won't regret it.

—William Nicholls

Interview By William Nicholls

***The Nation*: Basically how many plays do you write and how many of them make it to stage?**

Drew Taylor: I'd say seven out of 10. There's been I think 10 plays produced and there have been two that I've written that have not been produced and probably never will be.

How did you get into playwriting?

I got a call one day from Tompson Highway. He was asking me what I was doing for the next 20 weeks. I said, "Not much." I was a freelance writer at that time as well as a journalist. I had written the odd television show or two. So he said, "We've gotten a grant for a playwright and residency at Native Earth and we were wondering if you'd like to be it. It's 20 weeks' work, salary, all you have to do is sit and watch rehearsals."

Prior to that I had only ever seen a handful of plays; I wasn't a theatre person. So I said, "Yeah, O.K." I went and took it just purely for monetary reasons and then I phoned up the theater. That was five years ago. Today I'm running the company.

That sounds like a great start. Well, the play you just put on last night *Someday*, what possessed you to write this play, this particular topic?

That's an interesting question. It all started out again with another phone call. This time from the *Globe and Mail*. Every year they run one short story a year and it's run on

CONTINUED ON PAGE 20

Drew Hayden Taylon...

CONTINUED FROM PAGE 19

December 24th. It's their Christmas short story. They phoned me up in October asking if I'd be interested in writing a short story for them; a Christmas short story for their December 24th issue. And I said, "Yeah sure."

I hung up and I remember thinking, should I tell them that I never wrote a short story before? Nahh! So what ended up happening is that I wrote it; it ran. It was the first piece of intentional fiction that had ever run on the front page of the *Globe and Mail* and Larry, who directed this play, was at that time artistic director of the De-ba-jeh-muj-jig Theater.

Larry read *Someday* in the Globe and phoned me up and said, "Drew, who has the rights to this story?" And I said, "I do, why?" "Drew, this would make a great play."

And I laughed and said nah, it's just a short story. And he goes, "No, re-write it again; think of it dramatically as a play." I re-wrote it and I thought, "My golly, this could be a play." So the two of us went to a band playwright and showed the first draft and it was produced in the fall of '91.

You know the origins of the story. I actually had come up with the idea in the summer of 1990 or something like that. I don't know where my ideas come from but in my travels I bump into a lot of these people who... well, this is a generation where Native people are coming back to find out who they are and where they came from.

I bump into a lot of these people in their travels and I sort of figured there's a story here, all these people and nobody's telling it. Look what happened at the residential schools, nobody knew about that until somebody told that story. So I was toying with the idea of writing this story but it had no Christmas in it whatsoever and then I had the story in my head. Then I had this offer for a short story. I melded the two, changed it to Christmas, sort of upped the emotional value of it a bit, wrote it and so far so good.

How did you feel last night?

I was just terrified. I was a basket case, but as the show wore on, and more and more people were responding to the humour, I began to feel better and better. At the end of the play a friend of mine was crying and she later told me that when she went to the washroom to adjust her make-up there were six other women in the audience who were crying down in the washroom too.

Glenn Gould and Joy Keeper from *Someday*.

I thought, "Wow, this is great, this is very, very great, I'm flattered." My forte is comedy; I've actually written a full-scale Native comedy called *The Bootlegger Blues*. So I'm pretty good with comedy but this is the first time I've made people cry. It's a different feeling. It's a deeper, deeper emotion. Crying is something horrible to bring out but evidently something in the play touched people that deeply.

> "It's almost like a contest of whether you're going to give up or out-wait the system to get your foot in the door"

These are serious issues that you've used humour with. I noticed the jokes, some are sort of Native insider jokes. Were you worried about a possible cultural gap?

Sometimes. I get asked that question a lot. Well, I'm half-Indian and half-white you know, I have red and white blood so I'm pink. Because I'm half-Objiway and half-Caucasian so I can think of myself as an Occasion. In fact, I think of myself as a Special Occasion... (laughter)

I get asked, do I write for Native audiences or do I write for white audiences? I don't even think about that, I write for my computer. Sometimes there's white humour in it, sometimes there's Native humour in it. I like to think there's a little of everything in it, a little bit for everybody.

But yeah, I know what you mean. Sometimes there's a certain special pleasure in writing a Native joke that only Native people will get. One of my favourite is: what do white people eat? Whole wheat and yogurt. That got a good laugh from all the Native people in there. And the one about the tee-tox center. It's not exactly a politically-correct joke, it's a play on a word and it's something that Native people will respond to more than a white audience.

Native artforms seem to be chic, vogue, in, as it were. Do you feel this is helping you out and possibly other Native playwrights?

Certainly. Since 1989 and 1990, there has been an amazing renascence and interest in Native arts. When Tompson wrote and produced *The Rez Sisters* in 86, he was probably the only Native playwright working in Canada.

Today I could name off two dozen Native playwrights working in Canada and it's growing. When all this was happening people were saying, "Oh, Natives are the flavour of the month." It's been five years later and it's not slowing down.

I myself have six plays up this season. New Native films are coming out. A new TV series on PBS called *The Native Americans* and another called *Blue Hawk*. There's one being shot in Vancouver called *Hawkeye*, based on *The Last of the Mohicans*. It has a large Native cast as well as another on the east coast called *The Scarlet Letter*. So I think it's just going to get bigger and bigger.

What would you recommend to other Natives wanting to get into the business?

Get a job at McDonald's... (laughter) As

CONTINUED ON PAGE 26

A Letter from Waswani

This letter is from the archives of the Waswanipi First Nation. It shows that n
50 years ago, Waswanipi was concerned about encroachments on its terr
by outsiders who threatened the environment and local wildlife, much like to

August 3rd, 1936.

To: The Department of Indian Affairs.
OTTAWA, ONTARIO

From: Chief Shaganash
Waswanipi Band

Dear Sir :-

We the Chief and Counsellors of the Waswanipi Band take the privilege of writing this letter to you, in connection of the welfare of the Waswanipi Band.

First of all we wish to express our thanks for the help and relief the Department has been giving us these past few years and hope that some day we will not have to be wholly dependent on the Department for relief. We are also very thankful for the amount of Cod Liver Oil, and other Medecines which are sent to us time after time through the Hudson's Bay Company, and we find the children have benefitted greatly by the use of Cod Liver Oil.

We also are trying our best to better ourselves, by getting in better trapping grounds, if we can, and also paying our accounts so as to be on a better footing next year to help ourselves, so as not to be too dependent on relief, that is the younger generation, and well and able, as my ambition is to try and make the Indians more self supporting.

Our idea is that the season for Beaver should be closed altogether, as in these days there are practically no Beaver on our lands, as the total number of Beaver caught by the Waswanipi Band last year only amounted to 38, which is not enough to keep one family of Indians for one winter, so we think it would be best if the Beaver hunting was forbidden altogether, at least for three years. In fact we of the Waswanipi Band have decided to protect the Beaver on our lands, as far as we can, and as we called a meeting among the Waswanipi Indians to this effect. All the Indians were agreeable, so all we ask is if the Department will honour our move, and give us the authority to keep any outsiders off the said lands which we are determined to protect as far as the Beavers are concerned. What we mean by outsiders are Indians from other Posts.

Another item we would like to mention is the number of prospectors in this vicinity during the summer Months, and also part of the winter Months, although we know it is for the good of the Country, but it is not helping the Indians any, as they scare the Moose away during the summer where they are working, and when we go off in the Fall we find it hard to get Moose for a living, as in most cases we do not have much to eat if we do not get any Moose or Fish.

NEIL DIAMOND

Waswanipi Elder David Neeposh, GCCQ General Assembly, 1993.

We find that it is coming to the time that we should think about the conditions among the Indians, and what will become of them if the country opens up, as so far there has been no regular Land reserved for them, although we know that the country 50 Miles North of the C.N.R. has been reserved for hunting and trapping purposes only.

We will be very much obliged if you could give us some information in regards to what will be done for the Band on the event of the country opening up, and Towns and villages springing up in this vicinity, as we can see what is going to happen with so much activity in this vicinity, and if more Mines are found. Year after year we have been waiting to see if any lands would be giving to the Indians for their reserve, the same as is done in Ontario, but as so far we have heard nothing about it, we have decided to write to you about it as we have done in the sixth paragraph of this letter.

We again ask you to answer this letter to your very earliest convenience, as we are most anxious to hear from you, and get an answer to this letter, trusting that you will find this letter in order, and to your satisfaction,

We have the honour Sirs to be your obedient Servants.

(Signed)
Joseph Shaganash
CHIEF
Diom Blacksmith
COUNSELLOR
Samuel Gull
COUNSELLOR

NEMASKA BAND COUNCIL
Champion Lake
c/o Poste Nemiscau, Quebec
J0Y 3B0

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NEMASKA BAND COUNCIL

EMPLOYMENT OPPORTUNITY

THE COUNCIL OF THE NEMASKA FIRST NATION HEREBY INVITES APPLICATIONS FOR THE FOLLOWING POSITION:

TITLE: DIRECTOR OF POLICE

NATURE OF WORK:
Under the Authority and Supervision of the Council of the Nemaska First Nation, the Director of Police as the member in charge is responsible for the supervision of the unit's Administrative and Operational Files, Procedures and Policies. The Director of Police plans, directs and also participates in the operational activities of its local police unit so as to ensure the provision of quality police services to the public with a view of maintaining peace, order, crime prevention and public security within the area of appropriate jurisdiction to which he has been appointed.

DUTIES: As per attached to Job Description

QUALIFICATIONS:
- Minimum of 5 years experience as a regular constable.
- Must posses some administrative skills.
- Ability to work independently with leadership skills.
- Secondary 5 graduate or equivalent working experience.
- Be 18 years of age and of Native ancestry.
- Speak English (Cree and French would be an asset).
- Must posses valid driver's permit.
- Good physical conditio, and good moral character.
- No criminal record.

CONDITIONS:
- Potential Applications are subject to in-depth back-ground screening and examination.
- Full-Time permanent position.
- Ability and commitment to working with local Wellness Team and Council.
- Successful candidate must reside in Nemaska and be willing to interact in positive manner with community.

APPLICANTS MUST SUBMIT:
- Fully complete resume.
- List of References.
- Educational Documentation, accreditation or Certifications.
- Medical and Physical examination records (up-dated).

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DEAD-LINE FOR APPLICATIONS: Posting is open October 31, 1994. Interested persons should submit their applications NO LATER THAN November 18, 1994 (17:00 hrs)

Interested Candidates should submit their Applications, Resumes, and inquiries to:

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"A Victim, A Villain and the Victor"

IN DECEMBER 1990 my mother, Louisa Weistche, fell victim to a villainous disease called chronic Myelogenous leukemia, one of a group of fatal diseases in which white blood cells proliferate in uncontrolled numbers. White blood cells are produced in healthy bone marrow. A transplant replaces dysfunctional bone marrow that is producing the cancerous cells, with healthy bone marrow that will produce healthy normal white blood cells. She received her diagnosis from Dr. J. L. Hutchison of the Division of Hematology in the Montreal General Hospital.

When my mother received the news from her doctor she was very sad to the point of being depressed. Some of the reasons being that she had seven children and a husband to whom she was happily married for 18 years. Her youngest daughter Naomi was also profoundly deaf due to Spinal Meningitis. The thought of dying was scary.

My mother and father prayed that God would restore my mother's health. They discovered my mother's health. They discovered my mother's youngest brother Brian Edward Frank was an answer to their prayers.

Her prognosis was, that without a bone marrow transport within six months, to one or two years without symptoms, followed by a rapid decline in health and then death. Ideally bone marrow transplantation should be done in the chronic phase and during the first year of illness.

The doctor's immediate plan was to treat her with oral chemotherapy, specifically Hydroxurea at a dose of one gram daily. This medication was to decrease her white count substantially and hopefully to alleviate the boney pain related to her leukemia. The next step was to get samples of my mother's and siblings' blood. These were obtained in hopes of identifying a potential donor. If a compatible donor was one of the siblings, the plan was to perform the bone marrow transplant within the next six months. Finding a donor among strangers would be very difficult. My mother's siblings were her only hope.

My mother has five brothers and five sisters and the youngest member is Brian Edward Frank. They were all tested. Brian

and one of his sisters Nellie Frank were identified as compatible donors. At that time Nellie was five months pregnant, which made it impossible for her to donate her bone marrow. Brian made the decision to donate his bone marrow to my mother. He realized that he was her only chance to regain her health and carry on with a happy, normal life.

Brian is now 22 years old and he is still single. His occupation is traditional pursuits on his father's trapline. He plans to continue this Cree life style even though both of his parents are not able to participate in hunting and trapping. Brian is not known to be defiant nor disrespectful to his parents. He enjoys life in Waskaganish with his family and relatives. When he was called upon, he put his life on the line for his older sister, who is my mother.

At that point of the process Brian was on his father's trapline. He was transported by helicopter to Waskaganish and from there a flight by Air Creebec to Montreal. At Montreal General Hospital he underwent the painful operation where the doctors removed some of his healthy bone marrow from his thigh bone.

My mother received her bone marrow transplant from Brian on November 28, 1991. The bone marrow transplant was a success and they were discharged on December 23, 1991 from the Montreal General Hospital. It was a happy Christmas.

Today my mother is very healthy and continues to work as a janitor at the Wiinibekuu School in Waskaganish Quebec. Our whole family is very grateful to Brian. He donated his bone marrow to my mother and because of his actions my mother has a chance to live to a ripe old age.

My mother says that she would like to tell her grandchildren of the experience that she had in her lifetime. My mother also says that she feels closer to her brother Brian than she ever did before.

Thank you Brian Edward Frank,

From all of us the Weistche family and the Frank family for what you did in regards to being an answer to our prayers.

BY HARRY WEISTCHE, AGE 18
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100-BIRTHS

Congratulations going out to Clifford & Mary Hester for the arrival of their latest son born Oct. 22 in Val d'Or. "God is so good." In friendship... Paul & Emma Mianscum, Peter & Christine Shecapio Mistissini

101-BIRTHDAYS

Happy Birthday to Abel on Nov. 4. From: Cook, Kookoosh and Witch oxox

---

We would like to wish a happy birthday to our cousin who is in Ouje-Bougoumou Sabrina Jolly on Nov. 5. With love, Una, Elaine & Lott Moses in Wask. Hope you have fun!

Happy 13th Birthday to a wonderful son Adriel Nigel Bosum in Mtl on Nov. 16. Have a great time! Good luck in school Mistissini says hi! We miss you a lot! Love xoxo mom & dad, Lorraine & John B.

Happy Birthday to Rene-George Wapachee on Nov-2-1994. A big hug from your Nephew Sammy Boy Matches. Bye-bye. Tee-you.

I'd like to wish a Happy Birthday to my special friend Louisa D. On November 15. From your friend Becky in Wask.

It takes a special kind of person to take the time for others. Happy Birthday to Bella V. on Nov. 27. Remember, we'll always be here when you need us. Take care! From your pals in Mist.

A Birthday wish goes out to my cousin Angel Nakogee. Hope your birthday is what you thought of... On November 13. From Theresa.

Happy Birthday to Lucie M. Mianscum Oct. 31. We did not forget on your birthday so we want you to know that you are not forgotten but that you are special in God's love. Be happy! Mist.

Happy Birthday to Ian Russell Anthony James Diamond on Oct. 12. From your friends in Montreal!!

Happy Birthday to my friend Marcy Rabbitskin Nov. 1. From Daphne Matoush.

Happy Birthday to my friend Lucy Mianscum from Kitty Matoush, North Bay, Ontario. I miss you my friend.

Birthday wishes to our brother Christopher Matches who will be celebrating his birthday on Nov. 10. From: your sisters Rebecca Matches and Edith Gunner in Chisasibi.

Birthday wishes to our son Christopher Matches on November 10. We love you from: mom & dad in Chisasibi

---

We want to wish a Happy Birthday to Peggy Matches on Nov. 26 and to Freda Bobbish on Nov. 29 in Chisasibi. From everybody at Cluster B5-12.

Happy Birthday to Elizabeth Matches (Liz) which will be on November 17 and Liz! Don't fall in love with a dreamer from your next door neighbours at B5-12 in Chisasibi.

We want to wish a happy 6th birthday to April Shanush on October 22/94 in Eastmain. From: Love & always Aunts & Uncles

---

We want to wish a happy birthday to our sweet granddaughter April on October 22/94. From: Grandma & Grandpa oxoxo

---

Happy Birthday to our sister April Shanush on Oct. 22/ 94/ Love & Always Jeremy & Duane

---

We would like to wish our uncle James Kitty a Happy Birthday on Nov. 6. Fr. your neighbours across the street, Cluster A6-22 from Chisasibi

---

Doroha Mamo: Mnohaya tobi lita, shchastya ta zdorovya. Skazhy papi shchob vin tebe na yizhu ta film uzhyav. Pobachymsya pidchass Pizdva. Tviy syn, Aleks.

I would like to wish a Happy 3rd Birthday (Nov. 20) to my precious little girl Ariel Cookie. Remember mom loves you very much xoxoxox

---

We would like to wish a Happy Birthday to Ariel Cookie on Nov. 20 and to Tammy on Nov. 26. With all our love Ricky and Alexandrea Mouse xoxox

---

Happy 2nd Birthday to my niece Stephanie V. Sheshamush on Nov. 11, 1994 with lots of kisses and hugs from Louisa & Jeremy Kawapit in Hull.

Happy Birthday to our grandfather David Nov. 19th. We love you grand-pa. From your grandchildren (Sharon & Howard's children)

I would like to wish a Happy Birthday to my brothers Samuel on Nov. 5th who is in Montreal, Terry on Nov. 20th who is in Hull, Oliver on Nov. 6th. I. L. you all, have fun on your birthdays. Fr. Eastmain, oldest sister. And a happy birthday to our dear mother, Florence on Nov. 12th. Love always your daughters, Lorna, Gertie & Sharon. From Eastmain

---

Happy Birthday to our uncles, Samuel Nov. 5th, Terry Nov. 20th and Oliver Nov. 6th. We love you all from Eastmain. Shannon, Vivian, Georgina, Cynthia, Stephane, Veronica & Louisa. And to our dear grandmother Florence Nov. 12th. Happy Birthday, we love you! From your grandchildren (Sharon & Howard's children)

I would like to wish Happy Birthday to my niece Beverly-Ann Meskino from Chisasibi on Nov. 27/94, and my nieces Natasha Mattawashish on Dec. 1/ 94 and Margo Edwards on Dec. 4/ 94 from Mistissini and my sister Elizabeth (Meskino) Mattawashish on Dec. 20/94 and my cousin Maverick Loon on Dec. 8/ 94 from Mistissini. Happy Birthday to all of you and God Bless you all. From: Mistissini

---

Happy Birthday to my wife Natalie Matoush on November 11. With lots of love from: Donald

CONTINUED ON PAGE 26

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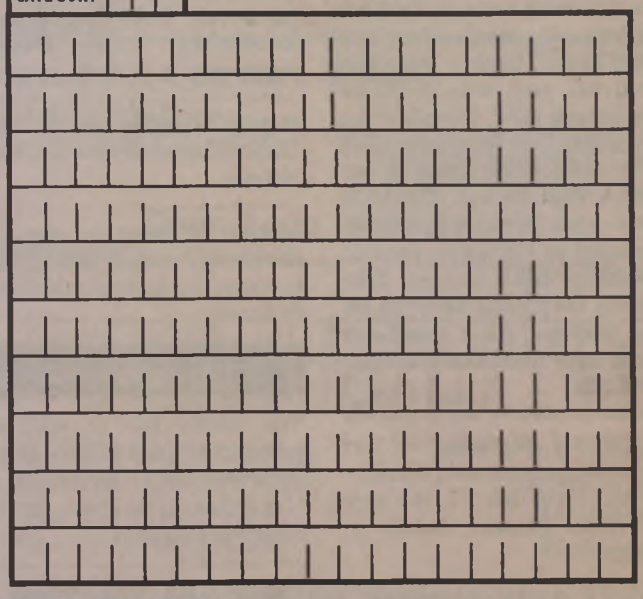

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CLASSIFIEDS

CONTINUED FROM PAGE 25

We would like to wish Happy Birthday to our mom Mary (Moar) Katapatuk, whose birthday is on Nov. 20. We couldn't bake a cake for you, but we'll give a gift. Love Gilles & Anita

I want to wish a Happy Birthday to my cousin, sister and my best friend Betsie Matches, who is in Montreal and who will be celebrating her birthday on November 21st. Betsie give a BIG HUG and lots of kisses to our brother Paul for me. THANKS! From: your friend who misses you a lot in Chisasibi. Love in friendship, Edith Gunner. Take care my friend and have fun on your birthday! P.S. I heard you passed your tests. CONGRATULATIONS!

Happy 1st Birthday to our niece Shanya Matoush (Weminddji) on November 12. We love you from: Donald, Natalie & Natasha

Happy secret # Birthday!! to a great, loving and generous ($) grandpa in Oujay on November 23, Simon Shecapio. I love you, lots of hugs & kisses, Jonathan Bronze

Elizabeth Nicholls in Montreal, we were wondering where you were. We miss your sweet and curious conversations. HAPPY BIRTHDAY to you on November 23. From your daycare acquaintances, Lorraine & Jonathan Shecapio

Happy Birthday to my brother Paul Shecapio on November 20 from Ouje-Bougoumou, hoping and wish that you'll have a nice day, love, Frances & Dennis

Happy Birthdays to someone special on Nov. 11, from Ottawa, Hattie S.B., so how does it feel to be 18 (34). Ha! Ha! Ha! "You wish." Sending lots of love, Francis & Dennis from Ouje-Bougoumou

I'd like to wish a Happy Birthday to my sister Alice Wapachee Nov. 30. You are a verybearry special person. Love you so much it hurts!!! With lots of love, Theresa Wap.

I would like to say hello and happy birthday to my grandma Mary Katapatuk turning 42 on Nov. 20. With lots of love your grandson Calvin Reginald Robert Happyjack from Waskaganish. xoxoxoxoxox

Bonne Fete a Rene Dion avec les beaux yeux bruns. Le 9 novembre. From Ginette xoxoxox

Happy Birthday to my uncle Clifford Loon on Nov. 13. Love: Natasha

Happy Birthday to my dear daughter Vivian on Nov. 26th. I. L. you so much from your Deom, Eastmain

103-ANNIVERSARIES

We would like to wish our parents Margaret & Paul a Happy 20th Wedding Anniversary on November 6, 94. Love fr. your family in Chisasibi

Happy 2nd Anniversary to Floyd & Patricia on November 20 from Waskaganish. Hope you'll have a great time celebrating!! from Anita & Gilles Happyjack (Wask.)

300-PERSONALS

Looking for Louie. Where are you? I really wanna see you and I miss you a lot fr. your secret admirer. P.S. Luv u babe!

400-EVENTS

Trying to publicize an event? Fill out a classifieds form and send the information to The Nation. Free!

500-MISCELLANEOUS

Happy Halloween to (Buns) Walter Swallow in Mist. We love yea! From your secret admire's xox

Thanks to the people of Eastmain Cree Nation members and guests from Wemindji for generosity, gifts and their blessing in joining us to our celebration of 25th Anniversary. Thank you very much, may good Lord shine the path, many more to come, and also thanks to my Children. From: George & Margaret in Eastmain

THEATRE

CONT'D FROM PAGE 20

Someday A play...

far as this business I've had a really lucky life. In all seriousness 10 per cent of what I do is being creative and being a good writer, and 90 per cent is stick-to-it-ness.

It's just a matter of hanging in there. It's almost like a contest of whether you're going to give up or out-wait the system to get your foot in the door. If you're going to be in this business, you're going to have to have some resiliency or stick to what you're doing because you just can't walk in and say, "Hi there sir, please publish this." There's a certain amount of rejection that goes with this job until you get in the door. Once you're in, it's a wild ride.

How about the movie script instead of the play script? Have you ever thought about it or gotten any offers?

I've worked on a few things. One of my latest projects is a script called the *Twelve Days of Christmas*. Christmas seems to be a reassuring theme these days... (laughter)

I was commissioned to write this true story. On Christmas this guy out on Manitoulin Island went moose hunting to get a moose roast for Christmas dinner. He went just outside Kilarney Park and he got lost. He was lost for 10 days. The OPP (Ontario Provincial Police) gave up looking for him after three days. His community continued to look for him for 10 days.

On the 10th day he just walked out of the woods a few pounds lighter. They had a big feast for him that night. It's a happy ending, a Christmas story.

The man sold the story rights to a film company and they commissioned me to write it. So I'm working on that.

Is there anything else you're active in?

Well, I'm currently working on a collection of short stories and I'm the artistic director of Native Earth Performing Arts. Actually I also writing a sequel to *Someday*. There are a lot of loose ends and a lot of people would like to see a family reunion. So expect that, it's on the way.

When I was talking to other Natives who had seen the show, many remarked that they had an Anne in their community. Will you continue to use characters who seem to be a daily part of Native life?

Well, in the sequel three of the characters will return as well as one new one. That's all I'm going to tell on that story... (laughter) By the way, I've written a sequel to my comedy the *Bootlegger Blues Called the Baby Blues*.

It's interesting; the majority of Native theatre is very depressing. In the past we've seen many tragedies. Where the writers are trying to work out some therapeutic measure for the tragedies and miseries that Native people have gone through.

So in fact the first two Native plays I saw had rapes in them. I was thinking in order to become a Native playwright, am I going to have to rape everyone on stage? And I think, hey, there's a saying that for healing to take place, the poison has to be exposed. And I think that's what this generation of playwrights is doing; exposing the poison.

But now I think we have to look at the healing with some humour. Do some comedies because we laugh as well as we cry.

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Maamuitaau This Week

November 19 & 20

Maamuitaau presents the second part of its three-part profile of Mario Lord. Reflections on the life on the land, a trip to goose hunt and teaching his sons the ways of the Cree are featured in Goose Hunting in Waswanipi. Also a vignette profiling a jingle dancer and their outfit.

November 26 & 27

Maamuitaau profiles Cree entertainer and singer Lawrence Martin. At a performance in Eastmain, Quebec we interviewed Lawrence about his achievement in winning the Juno award and how his career started. Today's show features many native songs including the vignette "Wachiya."

Watch **Maamuitaau:**

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